

S. Moffett

SHOW ME THE WAY TO GO HOME

John 14: 1-6

"Let not your hearts be troubled; believe in God, believe also in me. In my Father's house are many mansions. If it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also. And you know the way where I am going' Thomas said to him, 'Lord, we do not know where you are going; how can we know the way?' Jesus said, 'I am the way, and the truth, and the life. No one comes to the Father but by me.'"

I don't quite know why, but as I was reading these verses last week, a piece of third-rate poetry popped into my mind. It isn't one of the great hymns of the church. It will never make it into one of our Presbyterian hymnals. It won't make it into any hymnal of any kind, because this is how it goes (and I am afraid you will recognize it):

"Show me the way to go home;
I'm tired and I want to go to bed.
I had a..."

(Well, I guess I don't need to finish it.) And Eileen has ordered me that not under any circumstances am I to try to sing it). But somehow the words of the text from John's Gospel brought the words of that song to my mind, and putting them side by side seemed to bring together in a meaningful way a word from God and a cry from the very heart of our human condition. "Show me the way to go home, I'm tired..", that's the "real world" talking. And Jesus answers, "Tired, are you? 'Come unto me all ye that labor and are heavy laden and I will give you rest.' He says, "You want to go home, do you? 'I am the way..' I am the only way home."

So if I had to reduce what I'm about to say to you this morning and condense it into a 15-second television byte, I'd call it: "Show Us The Way to Go Home, Jesus We're tired"

As you all know, the text in John comes from the account of Jesus' last week on this earth. With his disciples he had walked down from Galilee to Jerusalem, a journey of several days or longer. But he was not thinking of a journey finished. He was looking ahead. He talked about "the Way".

There's a difference between those two words: journey and

way. For the most part we use them interchangeably, but the root meaning of "journey" comes from the French for "day" (jour). It measures travel by time, as in "a day's journey". But "way" carries with it a more of a sense of moving in a certain direction. We don't say, "Which is the journey to Seattle?"; we say "Which is the way to Seattle?"

A few years ago we Presbyterians celebrated the 200th anniversary of our Presbyterian General Assembly. In the midst of all the celebrating, a former missionary to India, Bp. Lesslie Newbigin, stood up to preach and asked a disturbing question. He said, "I hear a great deal of talk about 'celebrating the journey', as your motto puts it, but no one has yet told me where you are going on this 'journey' of yours. You celebrate where you have been, and how far you have come. But where are you going?"

Questions like that can change the course of history. For example, when the apostle Thomas began to question Jesus about "the Way", I believe he began to change the whole history of the church. I believe that was the beginning of a conversion that prepared the way for "Doubting Thomas" to become "the Apostle to Asia", the beginning of foreign missions.

Now some people these days are confused about about the mission of the church. Some tell us that the days of foreign missions are over. They say that the 19th century was the century of missions, but that is past. And that the 20th century is the century of ecumenics, of interchurch union and cooperation, but that isn't enough. So the 21st century will be the century of interfaith reunion, when we'll all be one happy inclusive religious family of Christians, Buddhists, Muslims and "New Age dreamers" all together.

But is that what Jesus meant when he said, "I am the Way. Follow me."? That's not how I read my Bible. The Bible puts Jesus Christ both at the beginning and the end of history. He stands from beginning to end as the one way and the only Way. Christian history begins and ends with Jesus Christ, the Christ who quite bluntly says of himself, "No one comes to the Father but by me."

In the light of that fact, look again at those three centuries. Were missions a mistake and a failure in the 19th century? Do missions end in the 19th century. Is ecumenical church union all we need in the 20th? Must the 21st century believe that all ways lead to God, Buddha's or Mohammed's way as much as Jesus Christ's?

I. The 19th Century. Take the 19th century first. The critics say our 19th century foreign missions were a mistake? They conjure up all the old caricatures and stereotypes of the missions--the bad days of colonialism and cultural aggression and the white man's burden, long-nosed foreigners forcing hot, tight clothes on the noble unclothed limbs of free born natives.

Not in Korea! In Korea the colonialism was Asian militarism, not western; and the cultural aggression was Shinto/Buddhist, not Christian; and the Koreans were clothed very well, thank you, long before they saw any missionaries. I unashamedly celebrate those 19th century missionary pioneers who went out more than a hundred years ago not to civilize an already highly civilized society. They went to give hope to a country which was fast losing its freedom, and love to a people enduring hate. They went to a country already losing its home, to tell them, what they themselves steadfastly believe, that the only sure way home in a lost and bewildering world, is the only one who in the world who can say, "I am the Way and the truth and the life".

20th century western missionaries could have learn a lot from those 19th century Korea missionaries. It was old-fashioned, 19th century missions, for example, that sent the number of the number of Presbyterians in Korea exploding right out of the 19th century and on into the 20th. In ten years, from 1890 to 1900, the number of Protestant communicant Christians shot up from 265 to more than 18,000. I find it hard to believe that when my father first landed in Korea there were only 265 adult Protestants. Today, according to some estimates, there are more Presbyterians in Korea than here in the United States. They must have been doing something right, those 19th century missionaries.

It was a strong-minded, 19th century missionary women--missions has been described as the first American feminist movement, for there were soon more women in missions than men--and it was those missionary women who gave Korean women their first chance for an education and liberated them from the straight-jacket of a stifling, twisted native religion, Confucianism. Today the little school for women which they started in Seoul, Korea, is the largest women's university in the world.

Those much-criticized 19th century missionaries were indeed doing something right. They had found "the Way" in Jesus Christ. They knew where they were going because they had found the way. And they followed Him all the way.

II. The 20th Century. What about the 20th century, our century. The critics say the 20th century is the century of ecumenics, not mission. Wrong. As Martin Marty has pointed out, the 20th century has not become a century of ecumenical sweetness and light. Just the opposite. He has described our twentieth century Christianity as a century of disunity. The 20th century church, he points out, instead of being ecumenically united is now more split and polarized than it has ever been for a hundred years.

What went wrong with 20th century and ecumenics and mission? The 20th century Christianity was not a failure. It grew. In numbers, at least, it grew even faster than in the 19th century. Thanks in large measure to the astounding growth of the third-world churches of the mission fields, the number of Christians world-wide grew from 560 million in 1900 to 1800 today million (one billion 800 million).

But we have split into a people of "two ways", not one. (I'm speaking of Protestants here). We split our churches. We split our theologies, one conservative, one liberal. We split our missions: faith missions against denominational, ecumenical against independent. I think the basic problem has been theological.

There was a time when Christians didn't feel the need to examine and reexamine the Christian Mission. They didn't need to

ask why they had missionaries, and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to get up-to-date and ridicule that old-fashioned challenge, I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact, in large measure it was the challenge which sent me to the mission field. It still sends more missionaries out across the world than any other Christian theology of missions I have ever read. It is the theology of the overwhelming majority of our new partners in mission, the missionaries of the third world churches.

But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. Fairly early in the 20th century the Jerusalem Conference of the International Missionary Council (now part of the World Council of Churches) said: "Our fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ."

It was a shift of balance, really, more than a denial--a strategic withdraw to what was considered firmer ground. Millions upon millions are living in misery and in filth. No one can deny that. No one has ever given them a chance. No one has ever given them justice. No one has ever helped them to the life abundant that Jesus came to give them. This was a challenge to a future in history--a future without hunger and without hate, without sickness

and without tears, where all men are brothers, all women sisters, where justice rolls down like the waters, and the nations shall study war no more. So the 20th century church went forth to build the Kingdom.

I do not intend to ridicule this view either. It has never seemed ridiculous to me to feed the hungry and heal the sick and work for peace.

But again you know as well as I how the paralysis of doubt struck once more. The foundations shook and the roof fell in. Wars, depressions, brutalities, corruptions and revolutions in a disheartening crescendo of defeat--and all this within what too many believed was the Kingdom, the Christian West. The 20th century, for all its good intentions, just didn't manage to give us the Kingdom of God. The Kingdom refused to stay built, and the builders began to lose hope.

III. The 21st Century: Which brings us to the 21st century. "Wherever we have roamed, o'er land or sea or foam, can we still hear again the the voice that says, "I am the way to come home".

I do not think it will be way of a "century of interfaith reunion", not in this world of time and history, at least. Dialogue, of course, but interfaith religious union, as it is commonly presented is a faceless religion of the lowest common denominator, a way without a roadmap. It calls upon a God without his "only begotten Son", Jesus Christ. It asks us to join in the worship an Allah who calls terrorism "holy wars". It may be the popular dream, but it is not the wave of the future.

There is a better way. And perhaps to find it again we will find to turn back for a new running start. Back to the Bible. Back to Jesus. And then, we can with confidence one more move forward, keeping our eyes upon Jesus. He told us the Way, the only way.

Why not go back to discover the 19th century all over again. The old evangelism still works. I have a friend from California who visited Korea not long ago, and came back all

excited and enthusiastic to 20th century America, where our churches are declining. Look at Korea; he said. Presbyterians began in Geneva with John Calvin; but the largest Presbyterian church in the world is not in Geneva; it is in Seoul Korea. And Methodists began in England with John Wesley; but the largest Methodist congregation in the world is not in England; it is in Seoul, Korea. And Pentecostalism, in its modern form, began in Southern California; but the largest Pentecostal church in the world is in Seoul, Korea.

And then add to the preaching, the social compassion of Korean Christianity. One of the strengths of our Korean mission and church heritage, is that in Korea evangelism and social compassion were kept together as integral parts of the same gospel. .

And Christian social compassion still works. Let me tell you, in closing a story about a mainline Korean congregation in Seoul manages to witness to both sides of the gospel, evangelical and social. About a year ago we received an unexpected call from Korea, from a church we had never even heard of [Sang Do Presbyterian]. Its not one of the huge Seoul churches, only three thousand members! "We want to fly you and Eileen to Chile," they said. And then we got the story. This not very extraordinary but growing congregation wanted to do more than grow larger; they wanted to be more missionary. But how to do it. Well, they said like Korean Christians, we'd better begin with the Bible. Jesus tells us to "Go into all the world and preach the gospel" to the ends of the earth. So, very practically, they got a globe and a piece of string, anchored one end of the string in Korea, and stretched it out around the globe to the end, and it came to Chile, the other side of the globe from Korea, the "ends of the earth". And there, thanks to Korea's intense concern for global evangelism, they found three Korean missionaries already there. One of them was preaching to the often-oppressed Mapuche Indians in southern Chile. So they said, we'll help them evangelize by building a hospital for the Mapuche Indians. And when they were told that it

would cost them a cool \$4,000,000, they didn't blink. "We can do it." And they did. The hospital is already half paid for, and they wanted us to fly down and have a part in the groundbreaking ceremony. What an unexpected joy for two retired missionaries to Korea to be able to watch missionaries from Korea, doctors, nurses, preachers, evangelists, all together, picking up the missionary cord and stretching it still farther around this troubled globe.

No, the day of the Christian mission is not over. It will never be over. It is still time for us American Presbyterians to join with them on the Way, the only Way that leads the whole world home.

Jesus said, "I am the Way and the Truth and the Life..No one comes to the Father but by me. " Show us Lord, once again, "the way to go home".

-- Samuel Hugh Moffett, 1993

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I don't quite know why, but as I was reading these verses last week, a piece of third-rate poetry popped into my mind. It isn't one of the great hymns of the church. It will never make it into one of your Presbyterian (or Methodist or Baptist hymnals.) It won't make it into any hymnal of any kind, because this is how it goes (and I am afraid you will recognize it):

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(Well, I guess I don't need to finish it. [And Eileen ordered me that not under any circumstances was I to try to sing it].) But somehow the words of the text from John's Gospel brought the words of that song to my mind, and putting them side by side seemed to bring together in a meaningful way a word from God and a cry from the very heart of our human condition. "Show me the way to go home, I'm tired...", that's the "real world" talking. And Jesus answers, "You're tired? 'Come unto me all ye that labor and are heavy laden and I will give you rest.' You want to go home? 'I am the way...' I am the only way home." *That's the real Jesus talking.*

So if I had to reduce what I'm about to say to you this morning and condense it into a 15-second television byte, I'd call it: "Show Me The Way to Go Home!" *Jesus, I'm tired.* ~~After Korea, What?~~

As you all know, the text in John comes from the account of Jesus' last week on this earth. With his disciples he had walked down from Galilee to Jerusalem, a journey of several days or longer. But he was not thinking of a journey finished. He was looking ahead. He talked about "the Way".

There's a difference between those two words: journey and

way. For the most part we use them interchangeably, but the root meaning of "journey" comes from the French for "day" (jour). It measures travel by time, as in "a day's journey". But "way" carries with it a more of a sense of moving in a certain direction. We don't say, "Which is the journey to ^{Seattle} ~~Taeche'on~~ Beach?", we say "Which is the way to ^{Seattle} ~~Taeche'on~~ Beach?"

As soon as I mention Taeche'on beach, though, other thoughts pop into my head, and just about derail my sermon. I remember a home in Korea. I remember a cabin by the beach. I remember cool water, and white sand, and the sun setting through the pine trees at vespers. Those are the memories that bring us here, warm and wonderful memories of our Korean journeys, the Korea days of our lives. And I wouldn't have it any other way. Just being together here with you all is a joy and a celebration. It's a time that can never to be repeated, so let's celebrate and savor it.

But I also remember that when my denomination celebrated the 200th anniversary of its first General Assembly a few years ago, in the midst of all the celebrating, a former missionary to India, Bp. Lesslie Newbigin, stood up to preach and asked a disturbing question. He said, "I hear a great deal of talk about 'celebrating the journey', as your motto puts it, but no one has yet told me where you are going on this 'journey' of yours. You celebrate where you have been, and how far you have come. But where are you going?"

Questions like that can change the course of history. When the apostle Thomas began to question Jesus about "the Way", I believe it was the beginning of a process that changed the whole course of the history of Christianity in Asia. I believe it was the beginning, only the beginning of course, but the beginning of a conversion that prepared the way for "Doubting Thomas" to become "the Apostle to Asia".

We don't need to apologize about celebrating our "Korea journeys". These are precious days. I doubt if on this earth we'll ever all ~~be~~ be together again. But while we celebrate being

together, let's pause now and then to ask "Where are we going", and to ask Him who is the Way to, "Show us the way.." After Korea, what? Where are we going?

This is how some people today tell us what way mission history is moving, and that this is the way we should go. They say that the 19th century was the century of missions, but that is past. And that the 20th century is the century of ecumenics, of interchurch union and cooperation, but that isn't enough. So the 21st century will be the century of interfaith reunion, when we'll all be one happy inclusive religious family of Christians, Buddhists, Muslims and "New Age ^{dreamers} enthusiasts" all together.

But is that the Way which Jesus was talking about?. 19th century missions giving way to 20th century ecumenics, and the 21st century in a few short years reaching a glorious climax in one great "new world religion" the century of the union of all religions--is that what our Lord meant when he said, "I am the Way". That is not quite how I read my Bible, or read my history either. Jesus said to his disciples, "I am the way, ^{to save the world} now, present tense. Follow me.. And I will always be the way. I will come again, and when time and history ends, I will still be the way." The Way begins and ends with Christ, the Christ who bluntly says of himself, "No one comes to the Father but by me".

Alas, the history of the human race all too clearly did not and does not always follow Christ. It is easy to lose the way. Take another look at those three centuries.

I. The 19th Century. The critics say our 19th century a mistake? In some circles the most devastating thing one can say about a missionary, is that he or she is a 19th century missionary. It conjures up all the old caricatures and stereotypes of the missions--the bad days of colonialism and cultural aggression and the white man's burden, long-nosed foreigners forcing hot, tight clothes on the noble unclothed limbs of free born natives.

Not in Korea! In Korea the colonialism was Asian militarism, not western; and the cultural aggression was Shinto/Buddhist, not Christian; and the Koreans were clothed very

well, thank you, long before they saw any missionaries. I unashamedly celebrate those 19th century missionary pioneers who went out more than a hundred years ago not to civilize an already highly civilized society. They went to give hope to a country which was fast losing its freedom, and love to a people enduring hate. They went to a country already losing its home, to tell them, what they themselves steadfastly believe, that the only sure way home in a lost and bewildering world, is the only one who in the world who can say, "I am the Way and the truth and the life".

20th century western missionaries could have learn a lot from those 19th century Korea missionaries. It was old-fashioned, 19th century missions, for example, that sent the number of the number of Presbyterians in Korea exploding right out of the 19th century and on into the 20th. In ten years, from 1890 to 1900, the number of Protestant communicant Christians shot up from 265 to more than 18,000. I find it hard to believe that when my father first landed in Korea there were only 265 adult Protestants. Today, according to some estimates, there are more Presbyterians in Korea than here in the United States. They must have been doing something right, those 19th century missionaries.

It was a strong-minded, 19th century, Methodist woman who gave Korean women their first chance for an education and liberated them from the straight-jacket of a stifling, twisted native religion, Confucianism. Today the little school for women which she started is the largest women's university in the world. She must have been doing something right.

It was a fire-eating, independent Baptist preacher who formed some of the first bands of self-supporting Korean evangelists. Self-supporting Korean lay evangelism turned out to be a fundamental factor that made the Korean Christian churches one of the fastest growing Christian communities ever seen in the history of the church.

Those much-criticized 19th century missionaries were indeed doing something right. They had found "the Way" in Jesus Christ. They knew where they were going because they had found the

way. And they followed Him all the way.

II. The 20th Century. What about the 20th century, our century. If the critics were wrong in dismissing the 19th century as a mistake, were they equally wrong in proudly predicting that the 20th century would be "the century of ecumenics." Yes they were. Arrogant and wrong. As Martin Marty has pointed out, the 20th century has not become a century of ecumenical sweetness and light. Just the opposite. He calls it "the century of the rise of militant fundamentalism". It should be noted that fundamentalists come both from the "politically correct" left, and not just from what the media abuses as the "religious right". In either case, the 20th century church, instead of being ecumenically united is more split and polarized than it has ever been for a hundred years.

But the ecumenists were wrong not because they asked for unity. Our Lord Himself prayed for Christian unity--"That they may be one, even as thou, O Father, and I are one." They were wrong when they cut away what might indeed have become a truly ecumenical century from its roots in the evangelical, evangelistic, missionary 19th century. They cut off their roots, and expected the tender shoots of Christian unity to keep growing, and the flowers to bloom.

Ecumenics without evangelism withers away; but at the same time, remember that, on the other hand, evangelism and mission without Christian unity and social compassion can quickly turn sour. Both sides of the polarization suffer. The ecumenical mainline churches lose thousands of members every year; the National Council of Churches is bankrupt. But don't ignore what happens on the other side, the separatist side, missions without unity. My own denomination in Korea, united until the 1950s, has split into more than 40 General Assemblies. "The Split P's", they call us.

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third-world churches of the mission fields, the number of Christians world-wide grew from 560 million in 1900 to 1800 today million (one billion 800 million).

But we have split into a people of "two ways", not one. (I'm speaking of Protestants here). We split our churches. We split our theologies, one conservative, one liberal. We split our missions: faith missions against denominational, ecumenical against independent. I think the basic problem has been theological.

There was a time when Christians didn't feel the need to examine and reexamine the Christian Mission. They didn't need to ask why they had missionaries, and what missionaries were supposed to do. It was almost axiomatic. It was simple, and dangerous, and overwhelmingly urgent. It was as simple as the command of Christ, and as urgent as life and death. For millions upon millions were dying without Christ. Every second saw more souls slipping into a Christless eternity. No one had ever given them a chance. No one had ever told them that they could live forever in Christ. Faced with a challenge as simple as that, the Church exploded into the modern missionary movement, a race against time and against the devil for the greatest of all prizes, the eternal salvation of the human soul.

If you are expecting me to get up-to-date and ridicule that old-fashioned challenge, I am going to disappoint you. It has never seemed ridiculous to me. As a matter of fact, in large measure it was the challenge which sent me to the mission field. It still sends more missionaries out across the world than any other Christian theology of missions I have ever read. It is the theology of the overwhelming majority of our new partners in mission, the missionaries of the third world churches.

But you know as well as I that there came a day of the shaking of the foundations. The old urgencies were denied, or at least ignored. No one seemed sure of anything eternal any more.

So the challenge changed. Fairly early in the 20th century the Jerusalem Conference of the International Missionary Council (now part of the World Council of Churches) said: "Our

fathers were impressed with horror that men should die without Christ; we are equally impressed with horror that they should live without Christ."

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III. The 21st Century. Which brings us to the 21st century. For us, to be specific, after Korea, what? "Wherever we have roamed, o'er land or sea or foam, will we ever hear the voice telling us still, 'This is the way to go home'".

I do not think it will be way of a "century of interfaith reunion", not in this world of time and history, at least. Dialogue, of course, but interfaith religious union, as it is commonly presented is a faceless religion of the lowest common denominator, a way without a roadmap. It calls upon a God without an "only begotten Son", and Allah without a holy war ("jihad"); it

hopes for a Hinduism without its three million gods, and Buddhism with at least one God, please. It may be the popular dream, but it is not the wave of the future.

There is a better way. And perhaps we will find it again in the next 100 years. It may mean going back for a new running start. Back to the Bible. Back to Jesus. It will mean moving forward again, with Jesus, and keeping our eyes upon Jesus. He told us the Way, the only way.

Why not go back to discover the 19th century all over again. The old evangelism still works. I have a friend from California who visited Korea not long ago, and came back all excited and enthusiastic to 20th century America, where our churches are declining. Look at Korea, he said. Presbyterians began in Geneva with John Calvin; but the largest Presbyterian church in the world is not in Geneva; it is in Seoul Korea. And Methodists began in England with John Wesley; but the largest Methodist congregation in the world is not in England; it is in Seoul, Korea. And Pentecostalism, in its modern form, began in Southern California; but the largest Pentecostal church in the world is in Seoul, Korea.

^{Back to the gospel of Jesus} And then add to the preaching, the social compassion of Korean Christianity. One of the strengths of our Korean mission and church heritage, is that in Korea evangelism and social compassion were kept together as integral parts of the same gospel. My father said every time he started a church, he wanted to start a school, a Christian school, next to it. One of the greatest Korean heroes of those early days was Pastor Kiel Sun-Joo. He was not only the outstanding revivalist of the Great Korean revival of 1907-08, but also a few years later, the preeminent leader of Korea's most famous social and political uprising for freedom and justice, the 1919 Independence Movement. In him, the two ways became one. No, that overstates it. In Christ the two ways are one, and Pastor Kiel was only following Christ.

It is still happening in Korea. The new reformist, anti-corruption and very popular (90% approval rating in the polls)

President of Korea Kim Yong-Sam., acts like a social gospeller, but he belongs to one of the most evangelistic, non-ecumenical, most conservative of the church splits that have polarized the Korean Christian scene. He needs our prayers. It is not easy, after bitter ecclesiastical schisms, to bring polarized Christians back to working together again.

Let me tell you, in closing a story about a mainline Korean congregation in Seoul manages to witness to both sides of the gospel, evangelical and social. About a year ago we received an unexpected call from Korea, from a church we had never even heard of [Sang Do Presbyterian]. Its not one of the huge Seoul churches, only three thousand members! "We want to fly you and Eileen to Chile," they said. And then we got the story. This not very extraordinary but growing congregation wanted to do more than grow larger; they wanted to be more missionary. But how to do it. Well, they said like Korean Christians, we'd better begin with the Bible. Jesus tells us to "Go into all the world and preach the gospel" to the ends of the earth. So, very practically, they got a globe and a piece of string, anchored one end of the string in Korea, and stretched it out around the globe to the end, and it came to Chile, the other side of the globe from Korea, the "ends of the earth". And there, thanks to Korea's intense concern for global evangelism, the found there were already three Korean missionaries. One of them was preaching to the often-oppressed Mapuche Indians in southern Chile. So they said, we'll help them evangelize by building a hospital for the Mapuche Indians. And when they were told that it would cost them a cool \$4,000,000, they didn't blink. "We can do it." And they did. The hospital is already half paid for, and they wanted us to fly down and have a part in the groundbreaking ceremony. What an unexpected joy for two retired missionaries to Korea to be able to watch missionaries from Korea, doctors, nurses, preachers, evangelists, all together, picking up the missionary cord and stretching it still farther around this troubled globe.

So where are you going, now that you have left Korea?

Into retirement. No, not really. Missionaries don't retire; we're just called higher. All the way through whatever years we have left, there we are, in spirit and in prayer, and sometimes in personal, physical partnership with our dear Korean friends, showing lost and tired people in so many different ways, "the way to go home".

"I am the Way and the Truth and the Life," said Jesus, the only way. "No one comes to the Father but by me."

-- Samuel Hugh Moffett, 1993